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A
DEFENCE

OF

F. John Baptist Girard,

JESUIT, and Rector of the Royal
Seminary of Chaplains of the
Navy in the City of Toulon;

AGAINST THE

ACCUSATION

OF

Mary Catharine Cadere.

PART I.

Containing his State of the CASE.

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DEFENCE

OF

THE NEW YORK

Journal and Editor of the New York
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New York City of Journal

ACCUSATION

OF

Major Catherine C.

PART II

Containing an account of the

THOMSON

THE NEW YORK JOURNAL OF COMMERCE
THE NEW YORK CITY OF JOURNAL

THE NEW YORK



Advertisement.

HAVING lately published the Memorial in favour of Miss Cadiere, 'tis but common justice to let the *World* see *Father Girard's Defence in Answer to it*; especially as it contains a *State of the Case* very different from hers, and is no less curious and instructive; and also because the Reader may here expect to find those Arguments which determined half the Members of the *Parliament of Aix* to vote in his favour, so contrary to the *Hopes*, at least to the *Wishes*, of the *Virtuous and Just*.

The First Part, which is here offered to the Publick, contains Father Girard's Narrative of the Matter of Fact; and will immediately be followed by a Second, wherein he refutes the Charge brought against him; and that by a Third, in which he accounts for the Springs and Motives of this Prosecution; and, for his own Vindication, produces his Letters to Miss Cadere, and hers to him.



THE
MEMORIAL

OF

F. John Baptist Girard,

**JESUIT, and Rector of the Royal
Seminary of Chaplains of the Navy
in the City of Toulon ; against
MARY CATHARINE CADIERE,
and the Attorney-General.**

IF the Accusation formed against Fa-
ther *Girard* makes so great a noise
in the World ; if it is become the Sub-
ject of all Conversations, not in *France*
only, but perhaps in foreign Countries ; it can-
not be denied that this is entirely owing to the
industry and pains with which *La Cadriere* and
her Adherents have propagated the Scandal.
'Tis owned, indeed, that the Publick, naturally
curious and inquisitive, about such things espe-
cially as are singular and extraordinary, has
conceived a Prejudice against the principal Ob-
jects of this Affair so much the more readily,

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that

that nothing has been omitted to render them odious: but we presume to flatter our selves, that the same Facts related in a plain artless manner and supported by unanswerable Proofs, will easily re-establish, or rather confirm the great Character of Virtue, which Father *Girard* had so justly acquired by his Zeal and his Labours for the Salvation of Souls, and defeat all the Stratagems which have been made use of to lessen or destroy his Reputation.

For this purpose, we shall follow, as near as may be, the Order pointed out to us by the Author of the Memorial for *La Cadiere*. We shall first state the Matter of fact, but so as it actually passed, and with the strictest truth; we shall next refute the several Heads of the Charge brought against Father *Girard*; and lastly, we shall endeavour to discover the Spring of these Accusations, with the Motives that produced them: and we hope, that from these several Parts added together, there will result such a strong Conviction of the Father's Innocence, that even those who may already be prejudiced against him, shall be forced to own it, and conceive a just Indignation against the Authors of the Calumny.

As the Person who is here to speak, or must be supposed to speak in his own defence, is a Priest, and a Regular, one who, notwithstanding all the Reflections that have been cast both upon his Doctrine and his Morals, is firmly attached to the Principles of his Religion, and to the Practice of the severest Virtues; we shall therefore have a scrupulous regard to our Expressions; and far from dipping our Pens in gall

gall and bitterness, we shall carefully avoid every thing that may in the least seem contrary to the most sacred Rules of Charity and the strictest Decency.

The C A S E.

Father *Girard* having for ten Years resided in the City of *Aix*, where he acquired a distinguished Reputation, as well by his Virtue, as by his rare Talent in the Pulpit, was sent to *Toulon* as Rector of the Seminary of Chaplains of the Navy; and arrived there on the Eighth of *April*, 1728. The Fame of his Merit had got there before him; and his Presence, added to his Sermons, very much increased the great Opinion that had been conceived of him. In a little time, the Confessional of Father *Alexis*, the bare-footed *Carmelite*, was intirely deserted, and most of the Devotees of the Third Order of *St. Therese* chose Father *Girard* for their Director.

Mary Catharine Cadiere appeared one of the forwardest. That Girl, though not above eighteen or nineteen, had for some years distinguished herself among her Companions; who firmly believed her to be endowed with extraordinary Gifts of Prayer, and favoured by Heaven with uncommon Graces: Father *Alexis* often said she was another *St. Catharine of Sienna*; and as she sometimes fainted away at Chappel, he called her Swoonings the *Caressees of the Divine Spouse*, and her Companions called them *Strokes of Divine Love*.

In order to gain credit with her new Director, and fix herself in his Esteem, above all the rest of his Penitents, she pretended to have fre-

quent Visions and Revelations; and declared that what had engaged her to make choice of him for her Confessor, was, that one day, when he was coming out of the Church of the *Carminites*, from celebrating the Canonization of *St. John of the Cross*, our Saviour pointing to him, said to her in express Terms, and with a very distinct Voice, *That is the Man whom I have appointed to bring thee to me.* These are the Words she has always made use of in relating this Story, and she has told it a thousand times.

Worldly People may impute this piece of Conduct to the Weakness of her Mind; but it ought not to be reckoned strange, if Persons more particularly devoted to Piety, and long trained up in the Simplicity of the Gospel, are of another opinion: persuaded that the Almighty's Arm is not shortened, but that for his own greater Glory, and the Consolation of his Elect, he can still work the same Miracles which he hath formerly shown, they more readily give in to the belief of any extraordinary things that are told them. Accordingly, Father *Girard* entertained no Suspicion of the Truth of what he heard, he contented himself with suspending his Judgment; and though he determined nothing as to the reality of this pretended Vision, yet he thought he might make use of it to bring this Soul to a greater Love of God, and a more perfect Self-denial; as appears from his Letters produced in the Proceedings.

It is proper to observe here by the by, that *La Cadiere* told several Persons, particularly some of the Nuns at *Ollioules*, who must have deposed it in the Proceedings, that long before Father *Girard* came to *Toulon*, God had plainly showed him

him to her in a Vision, and told her his Name, assuring her he would one day send him to be her Director.

The first Year of his Direction passed without any thing extraordinary in her Conduct; but about the Month of *June* 1719, having filled her head with the *Lives of Saint Theresa, the blessed Angela de Foligny, St. Catharine of Sienna, and her of Genoa, &c.* which she had from other hands than those of her Confessor, she resolved to imitate, and even to excel them. She went more frequently to the Sacraments, appeared more regular and more fervent; in a little while she had intimate communications with God; she talk'd of nothing now but irradiations, consolations, and signal favours.

Father *Girard* considering her as a privileged Soul, and imagining, perhaps, that he now began to perceive the effects of the first Vision, which she had communicated to him, applied himself more particularly to her Direction. *La Cadere* perceiving she should find all those qualities in her Confessor, that were necessary to make her design succeed, began the part she had long resolved to act in the following manner.

She had read in the *Lives of the Saints*, particularly of the Female ones above-mentioned, that before they were favoured with Raptures and Extracies, they had passed through very severe Trials; so as to be tormented and beaten by Devils. Accordingly, before she would pretend to any Miracles, she resolved to pass thro' those Trials; and the better to deceive her Director, she told him, that in a Vision she had seen a Soul, in a state of mortal Sin; and, that our Lord promised her he would have mercy upon

upon it, if she would suffer in its stead, offer herself a Sacrifice for it, and consent to be tormented by evil Spirits in a state of Possession, as she calls it in her Deposition.

Father *Girard*, who did not think his Penitent had either Constancy or Virtue enough to go through such a State, did not approve of the pretended Sacrifice; but she, willing to show her Director, that she had more Virtue and Resolution than he imagined, obstinately persisted in her first Design; and about the end of Nov. 1729. the spiritual Consolations and sensible Graces which for some Months she had received in such abundance, entirely ceased, and were succeeded by dryness and barrenness; her bright Irradiations were followed by a dark Night in her Soul. Soon after she complained, that she was haunted by the Devil, who, as she pretended, disordered her Imagination, rendered her incapable of application to any thing, especially to Prayer; filled her with black and dismal Ideas, and tentations to uncleanness: which is somewhat difficult to comprehend, seeing she now affirms, that she does not so much as know what is meant by impure Ideas. Her Pains and Torments increased, instead of diminishing; the Devil went so far as to torture her Person; she was seized with Convulsions and Contortions, lost her Speech, and the use of all her Senses, which she said was the effect of the intolerable Pains that she was made to suffer.

Hereupon, Father *Girard* was for the first time called to her House, where he, as well as her Mother and her Brothers, was afterwards frequently witness of her deplorable Condition.

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We forgot to take notice, that she has two Brothers in the Church; one of whom is only a Secular, and the other a Jacobin: the latter having taken his Batchelor's Degree in Divinity at *Paris*, returned to *Toulon* about two months before *La Cadiere* began to be possessed. They both appeared equally concerned at their Sister's Disorder, and frequently came to the Jesuits Convent, earnestly begging Father *Girard* would come to her.

In this manner did *La Cadiere* pretend to be possessed and beaten by evil Spirits from the latter end of *November* 1729, till the middle of *February* 1730. About that time Sister *Remusat*, Nun of the Visitation at *Marseilles*, whom Father *Girard* directed by Letters, died in the Odour of Sanctity. This Opportunity she improved to get rid of her Possession, with advantage to her Character. For she gave out, that Sister *Remusat* appeared to her, in the midst of a Company of Angels and happy Spirits, and delivered her out of the power of the Devil; and in order to insinuate the Belief of this Vision, in the most pleasing and irresistible manner, to Father *Girard*, whose great Veneration for that holy Sister was well known, she or her Brother the Dominican composed a Memoir, containing all that God had revealed to her, touching Sister *Remusat*: and this Memoir she put into the hands of her Confessor with the desired effect.

La Cadiere's Deliverance from her Possession, by the Prayers of Sister *Remusat*, happened but a little before Lent 1730. which is a Season of Penance and Mortification to the generality of Christians, and proved to her a new Source of

of Miracles. This is that Lent of which the, or her Brother the *Dominican*, composed the famous Journal, which was produced in Court, and which is so very full of extraordinary Adventures. It would be necessary to copy it entirely over, if we would show into what a pitch of Extravagance a Girl will run, who is possessed with the insidious Fury of Sainthood: but we shall only observe, that she therein says, she passed all that holy Season without swallowing any Nourishment except Water, tho' it has been prov'd, that she eat, both in presence of her Brother who wrote the Memoir, and when she was by herself, as she has been forced to own: That the Consideration of the Sufferings of Jesus Christ, and of the Sins of Men, made her lose a prodigious quantity of Blood; tho' Father *Guard* could perceive no alteration in her habit of Body; That she received a Wound on the left side, by seeing the Heart of Jesus Christ pierced in many places; That she communicated twice or thrice in a miraculous manner; That two of her Ribs were raised considerably higher than the rest, by a Transport of Divine Love; and lastly, That on *Maundy-Thuesday* she fell into a Trance, wherein she continued till the *Saturday* following, at 11 in the Morning; during which time she accompanied our Saviour, in Visions, through all the Mysteries of his Passion; That, like him, she was scourged, crowned with Thorns, and nailed to the Cross; that she died, descended into *Limbo*, rose again, and ascended into Heaven with him; and that while she thought herself really in Paradise, God told her, that for his Glory she must return again to the Earth; that

St.

St. *Therese*, and St. *Clare*, both begged her of our Saviour, each for her own Order; that St. *Clare*, having obtain'd the Favour, she awoke from her Trance, got up, having lain upon the Bed all the time of her Vision, sat heartily, and walked about without any inconvenience from her wounds: for she pretended, that having been crucified in Vision, she had actually felt all the Agonies of that cruel Death; and that the Prints of the Nails still remained in her Feet, much like the Stigmata of St. *Francis*; and that she should also have had them in her Hands, if she had not prayed our Saviour not to allow it: but she did not long the same Favour with respect to the Crown of Thorns, the Marks whereof were visible round her Head.

By this Sample one may judge of the rest of this Performance, as well as *La Godin's* surprizing Character. It must be own'd, one cannot sufficiently admire that Father *Girard*, with all his Understanding and Knowledge, should never conceive the least Suspicion of this Girl, whose Artifice appeared so evident from the extraordinary Nature of the Facts and Visions related by her; but alas! the pious good Man, was wholly taken up with Contemplation, and full of the Goodness of God to his Creatures, believed such things might be; and that satisfied him.

Some time after this croud of extraordinary Events were passed, she acquainted Father *Girard*, that God would manifest himself to her in a very uncommon manner; that she must die in order to see him as he is; that she should lose all her blood little by little; that she should fall into an extreme weakness, and be crucified

a second time through Love, as she had already been by Justice.

Accordingly, *May* the 7th in the Evening she told her Mother, that next day she would see something very extraordinary; she put on clean Linnen, and changed the Sheets of her Bed, in order, as she said, to receive her Saviour's Visit with decency.

Next morning she sent her Mother out of the way upon some pretence or other, who returning above half an hour after, found her Daughter speechless, senseless, and her Face besmeared with blood, as formerly on *Good-Friday*. Father *Girard* was called, as well as her Brother the Dominican, and some Devotees: but Father *Girard* retired soon after. About ten a'clock she repeated at length, as her Brother the Jacobin affirmed, the proper Service of the Day; but the Devotees who were present, heard nothing distinctly but the Lord's Prayer, and the Creed. She afterwards made motions with her lips, as if she had been receiving the Communion, and gave the Benediction to the Company. Father *Gadiere*, who was upon his knees at the bed's head during the whole Scene, told M. *Giraud*, and some other Persons that came in, that his Sister had just said Mass, gave them an account of her Stigmata, her Trances, and her Visions; particularly one of a Vessel that was in imminent danger of suffering Shipwreck upon the Black Sea, on board of which were three Jesuits, and a Man who had the Air of an Officer; that knowing him to be in a state of mortal Sin, she earnestly prayed our Saviour, who appeared to her over the Vessel, that he would be pleased to deliver it from Shipwreck; that her request was granted, and that as a proof of this Miracle, the

Angels

Angels had brought her the Bills of Lading, which she had put into Father *Girard's* hands. 'Tis true, that when she related this Vision to the Father, and he asked her for the Bills, *La Cadiero* promised she would make them come into her Box; but finding it impossible to work such a miracle, she at last brought her self out of the Scrape by telling him, that to punish her for some slight faults, the Angels had carried away the Bills of Lading again; so that Father *Girard* never saw them.

Mean time *La Cadiero*, having told her Confessor after *Easter*, that God had called her in the extraordinary manner above related, to embrace the Order of *Sr. Clare*, could not now draw back; she therefore determined her Choice to the Convent at *Ollioules*, which is about a league from *Toulon*: but Father *Girard*, who was still in doubt, and durst not venture to form any certain Judgment concerning her miraculous vocation, resolved to try her for some time, that he might thereby discover if her Call was really from God or no. And during this short Space of time, *i. e.* from *April 25th* till *June 6th* that she went to *Ollioules*, happened the most critical facts objected against Father *Girard*. But those who will take the pains to bestow a little attention upon the circumstances of those facts, and the motives upon which he acted, will possibly forbear to censure him, and begin to pity him. He is after all a very upright Confessor, full of zeal and religion, who was prejudiced in favour of his Penitent, whom he thought a Saint on account of the thorough knowledge which he imagined he had of the Secrets of her Conscience, whose eyes and ears were equally struck with numbers of miracles,

who believed that our Saviour took pleasure to operate in her, but yet was not fully satisfied of it, and therefore endeavoured to inform himself better. This is the Point which we interest our Judges still to keep in view, and these are the dispositions of mind with which the facts we are about to relate should be read, in order to form a sound Judgment of them.

Besides, we do not advance for Truth, a Story forged at pleasure, to surprise the unwary, and vindicate Father *Girard's* Conduct; the Proofs of what we say, will appear in his Letters produced in the Proceedings, and published at the end of this Memorial.

To begin then: *La Cadere* having assured Father *Girard* that she was losing all her blood in a miraculous manner, which must unavoidably cause her death; the Father, who could not easily give credit to the pretended Miracle, because there appeared no Symptoms of it in her Countenance, or her Habit of body, which still continued the same, went to *La Cadere's* Apartment, where she having shut the door shewed him an earthen pot, wherein was a quantity of a reddish and blackish liquor, and then put the pot out of the room, to free him from its offensive smell. This fact, simple as it is, has nevertheless given occasion to one of the grossest Calumnies that could be invented against Father *Girard*. 'Tis pretended that this liquor was the effect of an Abortion; that a Maid being upon the stairs next to *La Cadere's* Chamber, received the Pot from her, and heard Father *Girard* cry out, *What madness!* But Father *Girard* protests, in the Sincerity of his Heart, that he saw not the Maid, nor ever opened his mouth

mouth to pronounce the words which they have made him speak.

They farther alledge, that some porringers of water, which he gave her to drink, were the cause of this Abortion. 'Tis true, that *Le Cadivre* pretending to be very thirsty when her Confessor was alone with her, that she might have an opportunity to prepare her self for some act of scene which she designed to act before him; he had the Charity to go himself, and fetch her some water in a porringer; and that water, pure and natural as it was, have they converted into a potion capable of producing the most horrid of all crimes.

Hence it appears, that *Le Cadivre* every day promised Father *Girard* to make him witness of some new Miracles, and remove his doubts; sometimes she pretended that she was lifted up into the Air, and that her Wounds changed their colour and figure, according to the several motions and influences of Grace; sometimes that she sweated blood, which ran from the Crown upon her head down her face; and sometimes she put into his hands Caps stained with that blood. At other times she would show him a napkin, with which she said the Angels had wiped her face, the print whereof was left upon it; sometimes she would show him her Stigmas, or give him a Cross, which was miraculously brought her by our Saviour Jesus Christ. All these facts appear, either from *Le Cadivre's* Memoirs, or the Letters produced in the proceedings.

Now, Father *Girard* frankly owns, that upon these occasions, and to satisfy himself about the truth of the facts, he sometimes went to *Le Cadivre's* house; and as he was afraid lest they

they should be divulged before he had maturely examined them himself, he used the precaution to lock himself up in *La Cadiere's* Chamber ; which was moreover a very little one and touched the Stair-case, so that those who passed backwards and forwards might easily have seen what was done, or have heard what was said, if he had not taken care to shut it himself, or let *La Cadiere* shut it.

But whatever measures Father *Girard* could take to conceal the miracles, which he believed God wrought in favour of his Penitent, she told them to so many people by way of secret, as did also her Brothers the Dominican and the Clergyman, that they came to be whispered about Town ; and though no body as yet knew any thing of the matter, besides a certain number of Devotees, Father *Girard* endeavoured to stifle the rumour, by engaging *La Cadiere* to execute immediately her design of retiring into a Convent ; and for that purpose he wrote to the Abbess of the Monastery of *St. Clare*, at *Ollioules*. His Letter has been produced in the proceedings.

Every thing being prepared for her entring into the Convent, *La Cadeire* resolved first to make a Pilgrimage to the *Holy Cave* *. As she was to pass through *Aix* and *Marseilles*, she promised her Confessor to write to him from the former ; but having already given him the Memoir concerning the Affair of Sister *Remusat*, written by her Brother the Clergyman's hand, which she made the Father believe was her own, she was very much perplexed how to be-

* *La Sainte Baume* is a Cave in a Rock, on the top of a high hill near *Marseilles*, in which *Mary Magdalen* took up her Residence, when she removed from the East into France, as the Catholics pretend.

have. However, her Brother the Dominican brought her off ; for he composed at *Toulon* the Letter that was to be sent thither from *Aix*, the Clergyman copied it, and gave it his Sister before her departure : it was dated at *Aix*, May 19. and produced in Court, in Father *Cadiere's* own hand, and full of blots and scratches.

La Cadiere set out May the 17th, in Company with Mrs. *Guyol* and Mrs. *Reboul*, both F. *Girard's* Penitents. Nothing remarkable happened in her Journey to *Aix*, except that, as she affirms, she found her self lifted up into the Air while she was in the Coach. As soon as she got there, she remembered the promise she had made her Confessor; but notice being taken in the above-mentioned Letter, that *La Guyol* would also write a line or two with her own hand, *La Cadiere* called for an Inkhorn, pretended to write her Letter, and then desired *La Guyol* to write at bottom : but when she came, she found no ink in the inkhorn, and the pen very bad ; she expressed her surprise at this to *La Cadiere*, and asked her how she had done to write her letter ? To which she answered with a laugh, that she must know, nothing was impossible to her. *La Guyol*, with a good deal of pains, could scrawl out no more than the two first letters of her name, and so the Letter was sent back to the place where it was written, and *La Cadiere* went forward to *Marseilles*. There Miss *Rigord*, whom F. *Girard* also directed by Letter, invited her to dinner : but just as they were going to seat themselves at table, *La Cadiere* fell into one of those fits of extasy, which the counterfeits so cunningly ; they were obliged to lay her on a Couch, where she continued while the rest of the Company went to dinner. After dinner, *La Guyol* went up to

to see her, and finding her recovered from her Trance, *La Cadiere* told her, that if she had staid with her, she would have had the Consolation of seeing her lifted up as high as the cieling.

May the 13th, *La Cadiere* returned to *Toulon*, and on the sixth of June entered into the Convent at *Ollioules*, where she was received by the Nuns as a Person highly favoured of Heaven. Before she went to *Ollioules*, Father *Girard* had desired her to set down in writing the extraordinary Graces which she pretended to have received in her Journey to *Aix*. The Dominican Father who wrote the Letter for her, composed also this Memoir; the original whereof, written with his hand, and all scrawled, was produced in the proceedings; but Father *Girard* received it in the Clergyman's hand, who copied it from the other. As soon as *La Cadiere* was fixed in the Convent, Father *Girard* begged two favours; one of the Abbess, that he might correspond with his Penitent, without having any of their Letters to each other opened, or seen by any body, provided they should contain nothing but spiritual advice and cases of Conscience; but Father *Girard*'s chief reason, which he prudently concealed, was, lest their Letters might discover something of *La Cadiere*'s miraculous Case; which he was the more careful to keep secret, because he was not yet fully persuaded of it, and that, supposing it to be real, he might by that means at least keep her humble. The other favour he begged of Father *Camelin*, Confessor of the Convent; and it was, that he might from time to time confess the young Candidate. They were both granted; so that Father *Girard* not only maintained a correspondence with *La Cadiere*

Cadiere by Letter, but also went sometimes to see her at *Ollioules*. Those who read the Letters subjoined to this Memorial will judge for themselves what they contain, or whether or no they favour, as is alledged, the horrible Charge which *La Cadiere*, and her Party, have had the impudence to invent.

As to the journeys which *P. Girard* made to *Ollioules*, they are so extravagantly multiplied in *La Cadiere's* Memorial, that one would almost be tempted to give a particular account of them here; but not to interrupt our recital of the matter of fact, we shall only take notice that the number of these journeys will be particularized in the sequel.

From *June* the 6th, till *July* the 7th, nothing extraordinary happened to *La Cadiere*, except that in one of her Letters of *June* the 11th she mentions a great loss of Blood, to which the Superior was witness; the Sequel will shew that this Observation is not useless. But on *July* the 7th she repeated word for word, if the expression may be allowed, the scene she had acted at *Toulon*, on the 9th of *May*. She shifted her own Linnen, and the Sheets of her Bed, and next morning she was found motionless and senseless, her Face was all besmeared with blood, she said Mass before the whole Society, which was assembled in her Chamber and kneeling round her Bed, seemed to receive the Sacrament, and at last pronounced the Blessing: and this scene held till eight in the Morning. Father *Girard*, who set out from *Toulon* for *Ollioules* at that very hour, was no sooner arrived, than the Nuns informed him of what had happened to Sister *Cadiere*, or rather the extraordinary event

of which they had just been witnesses. Father *Girard* immediately entered the Convent with Father *Camelin* Confessor of the Society, and went to *La Cadiere's* Chamber.

'Tis proper to observe, that this was the only time Father *Girard* ever entered the Convent, or the Chamber of his Penitent; and that the door was so far from being shut, that the Nuns were continually coming and going, as they ought to have testified in their Depositions.

'Tis likewise proper to observe, that *La Cadiere's* pretended Transfigurations happened periodically between the 7th and the 9th of each month, beginning with that of *Good-Friday*, which fell on the 7th of *April*, and continuing on *May 8th*, *June 9th*, (at which time, as we observed, she lost a great quantity of blood, without thinking fit to make any Advantage of it) and *July 7th*, the day on which the Accident we are now speaking of happened.

How violent soever it appeared, yet it did not hinder her from rising about three in the afternoon, and accompanying her Confessor, with Father *Camelin*, and a great Number of the Nuns, as far as the gate of the Monastery. Being come thither, she slept a little on one side to speak a word to Father *Girard*; which a Lay-Sister observing through a glass-window, she told the Maid who stood by her, that Father *Girard* kissed *La Cadiere*; to which the other answered, that she was mistaken. 'Tis certain, and every body knows it, that Father *Girard* is quite deaf of one ear, and hears confession only on one side; of consequence it is absolutely necessary for him to come very near, in order to hear what

what is said to him in a low voice; and this perhaps might give occasion to the above-mentioned Lay-Sister to judge of him as she did. But other considerations will, in the proper place, more fully show the falsity of this charge, as well as the kiss given *La Gayol* at the gate of the Jesuit's College: Let us proceed.

After *La Cadiere's* Transfiguration, the Nuns and her Brothers sent accounts of it every where, and, as it commonly happens, failed not to exaggerate the Story, and to embellish it with the most wonderful and affecting circumstances; they talked of nothing but Extasies, Raptures, and Miracles without end; they composed Memoirs of it. In a little while there came crouds of people to *Ollioules* to see the Saint; Regulars and Seculars of both Sexes, every one run, every one strove who should be foremost; they opened to her the Secrets of their Consciences; nay, they pretended that she knew them, and consulted her about future Events.

Mean while Father *Girard* was extremely uneasy at the great Noise which his Penitent's pretended Miracles made in the world, became more reserved than ever, and made a scruple of speaking in favour of them, with the greater reason, that he begun to suspect their Sincerity, because *La Cadiere* had acquainted him, that she intended to quit the Convent; and that soon after he heard she had sent word to her Mother, that if she did not come and fetch her out, she should soon be dead. This gave Father *Girard* occasion to write her the Letter of July 26th, which one would think were alone sufficient to clear him from every thing laid to his charge. He received an answer to it the 29th,

in which *La Cadiere* humbled her self, and begged pardon for her fault; which her Director granted her, but not so fully as to lay aside all his Suspicions. For what confirmed him the more in them was, *La Cadiere's* delaying so long to communicate to him the Memoir of her visions and revelations, especially those which she pretended to have had last Lent.

In order to a thorough understanding of this fact, which is one of the most important in the whole affair, it is necessary to go a little farther back. Father *Girard* had ordered his Penitent, after *Easter*, to set down in writing all the particular Visions, and extraordinary Adventures, which she had communicated to him in general, that he might examine them at leisure, and thereby get some farther Satisfaction concerning the Conduct of God towards this Girl. She promised him she would; but the work went on very heavily, as we shall see presently.

When *La Cadiere* went to *Aix*, Father *Girard* fearing lest during her Absence some body might see, or perhaps seize upon certain papers of devotion and spiritual conduct, which he had lent her for her edification, as well as some Letters from Sister *Remusat*, and another Devotee who is still alive, desired she would return them; whereupon *La Cadiere* immediately packt up all she found in her box, and carried them to Father *Girard*. He being then busy about other affairs, took the parcel of papers, and without examining them, threw them into a Drawer; nor did he ever think any more of them, till the Action brought against him awakened his Curiosity. Upon examination, he was exceedingly surprized to find among them the

the first four pages of the famous Journal of *Leis*, very much blotted, and written in a hand which was altogether unknown to him, and would still have been so, if a Father of the Jesuits Convent who had in his hands a Letter from Father *Cadiere* to *M. Camerle*, an Ecclesiastic, had not plainly shown him, that the Character of both was the same. These four first pages, written by the *Jacobin's* hand, were produced in the Proceedings, as well as the rest of the Memoirs which *La Cadiere* delivered to Father *Girard* on the 21st of August; as shall be afterwards related.

La Cadiere, who, as we just now observed, began to lose ground a little in her Director's Esteem and Confidence, found that Misfortune sufficiently compensated by the great Reputation of Sanctity which she had acquired in the world; and particularly among the Nuns of the Convent, who could never enough admire her, extol her, or consult her. Once however, her high reputation was attacked, and had like to have been ruined. For several days together, the Garden of the Convent had been robbed of Peaches; the Abbess being acquainted with it, set Spies upon the Thieves; these Spies perceived *La Cadiere* slyly open the Garden-door, in the night time, eat as many Peaches as she liked, and afterwards stuff her pockets: but the Person who was placed as Centinel upon the Garden, gently shut the gate by which she entered, and which could not be opened but by one within the house; so that she had time enough to awake all the Society, whilst *La Cadiere*, who found her self shut in, considered how to get out of this Scrape. And she succeeded

ceeded very well; for most of the Nuns running to see the Thief, were astonished at the sight of *La Cadere*, and could not command the first emotions of anger and scandal, which arose in their minds. But *La Cadere* having told them that our Saviour had inspired her with this Act of Gluttony, in order to humble her, and had promised her that if she had resolution enough to obey that impulse of Grace, the tree which she should rob of its Peaches, should for the future bear infinitely more beautiful fruit and in greater abundance; the good Nuns being confounded, presently repented their rash censure of her, and instantly returned her thanks for the Sacrifice she had consented to make of herself, in order to procure to their Convent such an abundance of fine Peaches.

It must be owned, that the Nuns of *Ollioules* were not yet so great Proficients in mystical devotion as to understand such refined Piety; and it must also be confessed that from this time, several among them did not entertain so great an opinion of *La Cadere's* Sanctity, as they formerly had.

One may judge by this cunning trick of *La Cadere*, how well she was fitted for a Monastic Life. She made fresh Applications to her Director for his Consent to quit it; she wrote to him, that the necessity she was under of eating *Maigre* all the year round with the Society, would inevitably kill her, seeing she was not able to swallow one mouthful of it; and if by chance she got it down, she instantly threw it up again. But her Confessor not yielding to this reason, and insisting that she should continue in the Convent, with permission however

to eat meat, if she was absolutely incapable of subsisting upon Maigre; *La Cadiere* promised him a Miracle which should show him the Will of God so plainly, that he would be forced to yield to it: which was, that she should be immediately covered with Sores and Ulcers, which would disappear the moment she set her foot out of the Monastery; but the Miracle not coming to pass, he persisted in his former resolution.

La Cadiere having now tried in vain all the Stratagems she could contrive to bring her Director to consent to what she so ardently desired, and despairing to bring it about, she proposed to M. *Camerle*, an Ecclesiastic, a design she had formed of making her escape to some place or other; and flattered herself she should succeed with him so much the more easily, that he had a very great opinion of her virtue. But not to deter him at once, and to preserve the favourable opinion he entertained of her, she made him believe that God called her to go and serve in the Hospitals of *Rome*, out of mere humility; and told him, that if he would assist her in that good work, she had five hundred crowns at her disposal. Upon his answering her, that he was not yet in Holy Orders, and that he designed to be a Priest before he went to *Rome*; *La Cadiere* replied, that was not necessary; and that if once he was a Priest, the Bishop would not allow him to go out of his Diocese.

This happened about the beginning of *August*; and on the 11th, which was the Eve of *St. Clare*, Father *Girard* went to *Ollioules* in order to preach before the Nuns, on occasion of their renewing their Vows. He expected that *La Cadiere* would have delivered him the Journal of
Lent,

Lent, which she had promised him should be ready against that day; but it was not yet finished: and when her Director reprimanded her sharply for delaying it so long, which gave him more reason for entertaining fresh suspicions of her, she resented it so far as to tell him, that since he gave himself such Airs, he should never have it at all; and so left him abruptly. All next day, which was the Festival of *St. Clare*, she did not appear before him, on pretence of being employed in saying the Offices and Prayers of the day. It was this that gave occasion to his writing her the Letter of the 15th, in which he reproved her very severely for her Pertness; and *La Cadivère* begged his pardon by a very submissive Answer.

At last the long-expected, and much-desired, Memoir of Lent was finished, and Father *Gerard* received it from the hands of his Penitent, August 21, at *Ollioules*, whither he went by order of the Bishop of *Toulon*. It must be owned, that upon the bare sight of this Piece, and before he had yet read it, the Father was very near returning to the Opinion which he had formerly so long entertained of his Penitent's Sanctity; but that impression lasted a very short while. For returning to *Toulon* that very evening, he had the mortification to hear next day, that the Memoir which he had desired might be kept inviolably secret, and which was to have been communicated to none but him, was in some measure publick. By this means all his measures being broken, and suspecting now the Hypocrisy of his Penitent more than ever, he immediately wrote her a Letter, complaining of her having published that Memoir; withal

advising her, if any body had taken it without her knowledge, to make her complaint to the Superior ; but telling her, that if she had given it herself to any other than to him, he had no more to say to her ; that she might do what she pleased, for that he was resolved to leave her ; desiring that in what manner soever the thing had happened, she would send him by *Martin Gravier*, the Bearer, all his Papers of Conscience and his Letters. *La Cadiere* having received this Letter, which she called a devilish one, in the presence of *La Gravier*, made a bundle of all the papers which Father *Girard* had sent for, and gave them the Girl to carry to him. Among these papers he afterwards found one Part of the Memoir, beginning at the tenth day of Lent, and written in Father *Cadiere's* hand, which he did not then know, together with the minutes of a great many Letters which he had received from *La Cadiere*, written, scrawled, and scratch'd by the same hand. All these were produced in the Proceedings.

Father *Girard* having attentively read this Memoir, and besides reflecting upon *La Cadiere's* singular vanity and forwardness, he at last opened his eyes, and by degrees conceived as much horror for her hypocrisy and impostures, as he formerly had esteem for her ; but his Charity, and some regards for his Superiors, fixed him in an invincible reserve, and made him keep a profound silence : so that this Girl still enjoyed an equal reputation for Sanctity, which the Father saw with concern, and knew better than any body how ill she deserved it. This was what partly determined him, besides an Order from above, to return to *Olliville*, with design

to make the last effort upon this wandering Soul, and to put her, if possible, into a course of sincere repentance; but finding no motive able to prevail upon her, he firmly resolved utterly to forsake her, and never see her more.

Mean time *La Cadix* was in no small perplexity; on one hand, she was upon the point of being forsaken by a Director held in the greatest veneration at *Toulon*; What would People have thought of her Virtue? Her Reputation would undoubtedly have suffered by it; on the other hand, she could not bear the thoughts of staying any longer in the Convent, of being subject to the Rules of the Order, and supporting the Character of a Saint, as she had raised it, by impostures and perpetual violence to her self. In this extremity she wrote three Letters successively to *Father Girard*, on the 3^d, 5th and 9th of September, if possible to soften his resolution against her coming out of the Convent. The *Father* returned no Answer to these Letters; but reflecting some time after, that perhaps the hour of winning her to God might be come, and being moreover unable to see, without the utmost concern, the certain ruin of a person for whom he once had so much zeal, goodness, and compassion; notwithstanding the resolution he had formerly taken, he made one attempt more to reclaim her. He determined therefore to return to *Oliva* on September the 14th; there the first penance he prescribed to her, was to consecrate her self seriously to the Lord, by embracing the austere Order of *St. Clare*; he next gave her to understand, that a conduct so natural and so agreeable to her present situation, would infallibly prevent the noise which the

execution of her design would unavoidably make, and would by degrees put a stop to the report of those Miracles wherewith she had so long amused the publick; he concluded with telling her, that the only means she had now left to save her Reputation in this world, and her Soul in the next, was to have no communication with any body out of the Convent, but to bury herself for ever in the obscurity of her retreat.

But *La Cadere*, whose inclinations were not much guided by the Spirit of God, did not think fit to hearken to such prudent and holy advice; nay, she would not so much as own her impetures to her Confessor, though he was now fully satisfied about them; on the contrary, she still acted the Devotee, and insisted upon quitting the Convent. Father *Girard* left her, and next day, being the 15th of September, he wrote her the last Letter which she produced in the proceedings, and therein the Father, out of his Care for her Reputation, as was agreeable to the Character of a Confessor, suggests what reasons she might assign for the Change of her Director.

On September the 16th she left the Monastery, and as she was sensible that this step, together with Father *Girard's* leaving her, would make a great noise in *Toulon*, she retired to a Country Seat belonging to *M. Panque*, one of her Relations.

At this Country Seat *La Cadere* consulted with her two Brothers, the Dominican and the Ecclesiastic, upon the choice of a new Confessor. Father *Girard* was obstinate in being profoundly silent and reserved concerning his Penitent's Miracles; nay, perhaps she might tell her Brothers, in confidence, that *F. Girard* was convinced of

her being a Cheat: they wanted therefore a Director that might revive her Miracles, set them off with fresh Lustre in the world; and place them in such a view that they should not be liable either to be insulted or suspected. Father *Nicolas*, Prior of the bare-footed *Carmelites*, appeared properest for their purpose; he was a Man of a forward, enterprising temper, who, contrary to the Custom of his Order, had obtained the Superiority at eight and thirty years of age. He had distinguished himself, as he pretended, in the College of the Jesuits at *Avignon*, where he first studied, and where no endeavours were spared to entice him into the Society; but his nobler Sentiments had raised him to the very Top of Mount *Carmel*, from whence he boasted he had more than once confounded the Jesuits, and that he had exposed some of their Heresies in publick disputes at *Lyons*.

Father *Nicolas*, such as we have described him, was proposed to the Bishop of *Toulon*, as Director to Miss *Cadiere*, by her Brother the Dominican. The Prelate easily consented to this choice, though he knew but very little of the Man; and he had not yet done talking with Father *Cadiere* about him, when F. *Nicolas* appeared before him, under the pretence of presenting to him some of his Convent next Ordination-day. The Bishop immediately told him, that he had made choice of him to confess the Holy Virgin; and Father *Nicolas* after a little faint resistance accepted of the employment.

The first days of F. *Nicolas*'s Direction were soon followed by a new Miracle. Father *Girard* had been frequently, but in vain, importuned to show the Cross which *La Cadiere* had received from Heaven,

Heaven, and given to him : *F. Nicolas*, not so reserved as *F. Girard*, and more zealous to gratify People's devotion to this Cross, solicited his new Penitent so warmly upon the head, that at last, after a deal of fasting, mortification and prayer, the very same Cross which she had before received from Heaven, and given to Father *Girard*, was found upon her linnen in her box : it was immediately shown about ; those who had seen the first, protested and swore that it was the very same, they paid it all imaginable honours, they kissed it over and over a thousand times ; and thus they were quietly enjoying the fruits of the new injury which *La Cadiere* had done to Heaven, when Father *Girard* thought fit to declare, that he still had the Cross which *La Cadiere* gave him, and showed it ; and at the same time some body discovered the Workman that made them both.

How terrible a Surprise was this to the Devotees of the Cross, to Father *Nicolas*, to *La Cadiere*, and her two Brothers ! The latter, enraged against Father *Girard* for having exposed their Impostures to the world in so convincing a manner, vowed revenge : But what revenge ! there never was any thing more horrid or diabolical invented.

Not being able to preserve that Reputation of Sanctity which *La Cadiere* had till now maintained, they contrived to impute to the force of Magick, all the extraordinary things that had happened to her, her Visions, her Extasies, her Revelations, her Raptures, &c. And Father *Girard* was made the first mover and author of all these diabolical tricks. Thus was that pious and zealous Confessor transformed from a State
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of Sanctity almost Angelic, into that of a vile Slave to the Devil.

But as the Charge of Sorcery, by which they intended to blacken and ruin Father *Girard*, could not be seriously believed by any body, in so understanding an Age as we live in; they thought it necessary to add to this extravagant Accusation, some Object that might move the Passions, and excite at least the curiosity, if not the malice of mankind: they pretended therefore that Father *Girard* employed Sorcery upon this Girl, and breathed the Evil Spirit into her, for no other purpose but to gratify an infamous Passion, and secure the enjoyment of her Person. They also imagined they could, by this means, save the young woman's honour, seeing she could have no share in the guilt, and so make Father *Girard* appear to be the only Criminal.

Accordingly Father *Nicolas*, from that time, considered his Penitent as one possessed by the Devil, that stood in need of the Assistance of the Church. He did the same honour to all Father *Girard's* Penitents, whom he declared equally possessed, and in the same condition with *La Cadiere*.

It must be owned, that Father *Nicolas* had a great Relish for Exorcisms, and his Taste was quickly gratified: for some days after this *La Cadiere* having acted the Part of a possessed woman, at the Country house where she still continued; Father *Nicolas*, who never stirred from her by day or by night, in an instant delivered her out of that State by means of some Exorcisms; the Charm was dissolved, the Stigmas vanished, the Hair grew in a moment in the place where formerly the pretended marks
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of the Crown of Thorns appeared; and having afterwards, at her own desire, kissed a piece of the wood of the real Cross, which Father *Nicolas* held in his hand, she said, that at last she beheld a purer light; that she seemed as if she were just come out of the thickest darkness; and that she knew her Deliverer; to whom she immediately returned her Thanks.

There remained no other glory for Father *Nicolas* to acquire; but that of conquering her violent Inclination for Father *Girard*, for she said she was in a manner forcibly drawn towards him, strive as much as she would against it. But in order to perform this last Cure, Father *Nicolas* had no occasion for the Assistance of Exorcisms, which he had lately employed with such immediate Success: he only told her very plainly, and with unparalleled prudence, that Father *Girard* was too old and too ugly a fellow for such a fine young Lady to be fond of. Would one believe it! This Sentence, plain and natural as it is, had as good an Effect as the Exorcism. The Inclination, or rather the *Furore*, ceased, and was never more heard of.

On the 14th of *October*, which was soon after her delivery from possession, *Le Cadere* came back to *Toulon*. As she was better acquainted than any body with Father *Nicolas's* Talent at driving out the Devil, she spent the first days after her arrival in informing all those who had been her fellow-penitents under Father *Girard's* Direction, that they were possessed by the Devil, and solicited them to employ Father *Nicolas* to exorcise them. Nor did he forget his own interest; he went about from house to house, he talked, he endeavoured to persuade those poor young women

women that they stood in need of his Assistance: but though he maintained, that almost all Father *Girard's* Penitents were so unhappy as to be possessed by the Evil Spirit, with all his pains and labour he could never get the better of any but two of them, viz. *L'Allemande* the Mother, and *la Batavelle*, upon whom he exorcised, when and where he pleased, his wonderful Talent at driving out Devils.

L'Allemande the Mother is an old woman of 65 at least, who, though she seems to have a continual intercourse with Angels, yet often saw the Devil, as she said, and always in grotesque figures.

La Batavelle is a young woman about three and twenty, who has a weak head, and a strong imagination, pretends to have Visions, and believes them very real. But if they do come from the Devil, 'twas not Father *Girard* that breath'd him into her, seeing she had them for above two years before that Father came to *Toulon*, as every body knows.

All these Solicitations and Exorcisms could not be so secretly executed, but they took Air: for it is to be observed, that whatever was said or done hitherto, *La Cadie's* Possession, and Exorcism, as well as those of *L'Allemande* and *la Batavelle*, were all transacted in secret, and without any witnesses: but the pressing solicitations applied to the rest of Father *Girard's* Penitents, together with the injurious and misbecoming things that were said against him, having discovered the mystery of iniquity, the Bishop of *Toulon* thought it his Duty to search into the cause of the evil, and apply a remedy. For this purpose he ordered his Great Vicar to make all the enquiries he could, and then to use his

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Authority as he should find occasion. He having punctually executed his Instructions, and discovered the Fathers *Cadiere* and *Nicolas* to be the Authors of these scandalous reports, interdicted them both.

This unforeseen Stroke so provoked these two Fathers, that from thenceforth they thought themselves obliged to keep no measures: but before they came to extremities, they endeavoured to soften the Bishop, by promising him, that if he would have the goodness to recall his Interdiction, there should not a word more be said of Sorcery, Possessions, or Exorcisms; but that Prelate, who perfectly understood the meaning of such Language, told them, that since they disposed so absolutely of Demons, and could command them to speak, or impose Silence upon them at pleasure, he did not think it proper to re-nitiate them.

Disappointed of this only hope, they gave themselves up to all the rage and fury wherewith they were animated.

One can hardly help thinking that the first design of these two Fathers was only to ruin Father *Girard*, and through him, all the Jesuits, in the good Opinion of the Bishop of *Toulon*, who, we may presume to say, has some regard for them: but that having failed in that design, they have ever since done all they could to render them odious to the Publick.

To compass this end, they wanted Evidence, by means whereof they might fix the Charge of Sorcery, which they intended to bring against Father *Girard*, and from thence infer his committing Spiritual Incest with his Penitent. But as the Possessions and Exorcisms abovementioned,

passed altogether in private, and without Witnesses, they contrived the following Scene.

On the Night between the 16th and 17th of November, which was three days after they were suspended, the young Priest *Cadiere* cried out of the window with all his might, that his Sister was dying by the hands of the Devil, who was strangling her. Father *Nicolas* was there among the first, and called out for Help himself; immediately the whole neighbourhood was alarmed, and *La Cadiere's* Chamber was filled with people in an instant. What a Spectacle for the By-standers to see on one side *La Cadiere* stretched out upon the floor of her room, senseless and motionless, with her neck swelled, and the swelling still rising towards her mouth; and on the other, the Ecclesiastick *Cadiere*, who had taken Priests Orders two months before, standing naked to his Shirt, with a violet Stole about his Neck, in one hand Holy Water, and in the other a Ritual which Father *Nicolas* had taken care to bring with him; and that Father himself holding a great Crucifix with both his hands, and these two together crying out that *La Cadiere* was possessed, and needed the prayers of all good Christians. Upon this they all immediately fall down upon their knees, they pray, they groan, they are terrified: mean while the young Priest had begun to exorcise her when the two Rectors and the two Lecturers came in, the Exorcism was interrupted for a moment, to offer them the honour of it; but they having carefully examined *La Cadiere's* Condition, declared aloud, that they saw no Symprons of Possession. A Surgeon who happened to be present, was of the same mind, and ordered some body to go to his house and

and bring his Cupping-Glasses: no sooner were they come, but her disorder vanished, she began to breathe, to open her eyes, and come to herself. They made use of this interval to lay her upon the bed, but it lasted a very short while; she begun again to twist her Arms, her Limbs all grew stiff, her Eye-balls roll'd in her head, she made more frightful faces than before, and screamed out aloud; every body was frightened, and begged the Rectors would perform the Exorcisms. They continued to oppose it, perceiving no occasion for it; in the mean time, to satisfy in some measure the desire of the Company, they repeated the Litanies of the Holy Virgin, and when they came to these words *Sancta Trinitas unus Deus*, *La Cadere* said, *God is a Spirit; there is no Trinity*. When they rehearsed the different Mysteries of our Saviour's Life, her contorsions were redoubled: lastly, when they said *Agnus Dei*, she answered in the Dialect of Provence, *There is no Lamb*.

Towards midnight she became a little quieter, and so the Ministers went out, as did most of the Company.

About two a clock in the morning, they were sent for again in great haste, and to engage them to come, they urged, that *La Cadere* was dying. As soon as they came in, her Brothers told them, that she had talked *Latin*, and had said, *non credo*; and that being asked *what Devil it was that tormented her*, she first answered, *John Baptist Girard*, and afterwards, *the Devil of Uncleaness*; that she said another time, *that she had a Legion of Devils in her Body*; but they did not care to relate to them a passage, which was occasioned by the curiosity of a person, who ha-

ving told Father *Nicolas*, that the Latin he spoke to *La Cadiere* was too trite and easy to understand; the Father instead of *credis Diabolo*, the terms which he had till then made use of, asked her *credis Spiritui immundo*? And as she was entirely silent upon this Change of the Expression, our Father concluded her not answering, was a sure proof that she believed in the Devil, according to this Maxim which he quoted, *qui tacet consentire videtur*. Then one of the two Ministers coming near her, asked her, *whence her Demon came, and how far Father Girard was concerned in it, &c.* To which she immediately replied, with an Air of Resolution, *I shall tell all that in time and place; would you have me confess here in public?* Mean time Father *Nicolas* was far from being idle; for whilst Father *Cadiere* was performing the Exorcism, he every now and then called out to the Devil in a strong rough Voice: *Come out, wretch that thou art, come out; give place to one stronger than thee.*

Thus ended the first part of this Scene, which lasted till four in the morning, and then *La Cadiere* being come to her self, wanted rest, and took it; for she slept till nine next morning. But *L'Allemande*, the Mother, coming into *La Cadiere's* house, immediately begun to act the mad or the possessed woman, saying, that Father Girard had appeared to her in the Church of the Carmelites. *La Cadiere* seeing *L'Allemande* behave as if she were possessed, began again to do the same, and to spend in acting so violent a part the Strength which she had just recovered by Rest. The whole Neighbourhood was presently alarmed, Father *Nicolas* was among them, and repeated before the Spectators all that had passed

passed in the Night ; but the unbelieving Rectors were called no more: *L'Allemande* did not bestir her self much ; her great Age would not allow her : but *La Cadiere*, who was younger and nimbler than she, topped her part, rolled about the room, and screamed out, so as to be heard in the middle of the Street. The snow continued till Night, the door of the house being always open ; so that it was successively filled with Persons of both Sexes, of all Ages and of all Ranks, Citizens, Mechanics, and Officers of the Navy ; every one of whom asked *La Cadiere* such questions as his Judgment or his Inclination dictated, which she answered in a manner, that raised both Curiosity and Scandal.

'Twas this public Scene, which is for good reasons passed over in silence in *La Cadiere's* Case, that obliged the Bishop to send his Great Vicar next day, attended by the two Ministers of the City, the Proctor, and the Register of his Court, to enquire into all that had passed with relation to these pretended Miracles, Possessions, and Exorcisms. We shall not trouble the Public with a further Account of the Proceedings of the Court, which are by this time sufficiently known to every body. But we cannot help taking notice of two or three particulars in *La Cadiere's* Case.

The first is, the pretence that is there made use of to invalidate her public retraction of her Charge against Father Girard. 'Tis said, that being examined on the 25th and 26th of February, her answers were perfectly agreeable to her Deposition ; but that on the 27th she was made to drink a glass of wine fasting, which tasted

tasted very salt, and so much affected her head that she did not know even her own Mother ; and that being examined while in this Condition, she disowned all the facts contained in her Deposition. This retraction she imputes to the Potion that was given her, as well as to the menaces and violence with which she was treated. But whom will they persuade that there are liquors of such specific virtue, as to make the person that drinks them speak just what the Preparer would have him ?

A Potion may indeed make one either furious or stupid ; but neither the one nor the other could be the effect of this pretended Draught. For if *La Cadere* had been furious, the Commissioners would undoubtedly have perceived it, she would not have been able either to answer or sign her Answers, as she did, and the Examination must have been put off. If she had been stupid, she could at most have answered but yes or no. Yet her Answers were very long, and she therein did her utmost to justify herself and her relations; and in this she seemed to proceed with such particular Caution and Art, as a stupid person cannot be supposed capable of. It is therefore reserved for *La Cadere* to propose some third kind of specific Potion, which shall determine the drinker to such and such particular Actions: and to maintain so odd a Paradox, she must have recourse to Sorcery, her usual Support and Refuge in distress.

The second thing is her charging the Jesuits directly with being the Authors of the anonymous Letter sent to her at *Aix*. This is a new but a very convenient Method of forming an Accusation: no body would be safe if it were allowed,

allowed, seeing it is easy for a man to get anonymous Letters written to himself, and then impute them to his Adversary.

The next thing to be observed is, that *La Cadere*, and the Author of her Memorial have affected to relate, word for word, some parts of the Depositions even of such Evidences as were not confronted with them. Whence it appears plainly, that they have a Copy of all the Proceedings; and hence *La Cadere* pretends to draw this Advantage before the eyes of all the world, that whatever is advanced in her Memorial, is supported by the depositions of the witnesses: while Father *Girard*, who knows no more of the Proceedings than his Memory can recollect of what passed before his face, is incapable of shewing the unfairness of their quotations.

He has therefore no Remedy left, but the Testimony of a good Conscience, that he never spoke or acted what he is charged with as resulting from those Depositions, and the Hopes that his Judges will be better informed, by reading the Depositions all together, and thereby see the Falsity of *La Cadere's* State of the Case.

'Tis true that in the same Memorial *La Cadere* has endeavoured to insinuate that Father *Girard* and the Jesuits, saw the Proceedings from time to time. This seems to be done with a design to persuade the world, that if in our Answer to that Memorial we don't take the same liberty, 'tis not because we cannot; and that if we appear reserved in this particular, 'tis only because we find ourselves unable to contest the Depositions. But to this we shall
make

make no other Answer, than that since they have a Copy of the Proceedings, we challenge them to publish the whole; that the world may decide impartially, which of the two is to blame, *Father Girard* or *La Cadiere*.